

Christian Endeavor. Not long since I had the privilege of addressing a monthly missionary meeting under the auspices of the Society of Christian Endeavor. This was one department of C. E. work that in some measure realized the ideal "For Christ and the Church." The young people of the congregation were banded together, not merely to talk, exhort, and separate, but to work. One department of the congregational work of which they were given charge, under the supervision of the Session, was collecting for the mission schemes of the church every month. Here they were, a large enthusiastic band of young people (chiefly young women, there should be more young men) rejoicing in their work, and year by year, raising the standard of giving to missions, higher and higher. Christian Endeavorers, remember that the soldier who best serves his queen and wins triumphs and honors on the field of strife is he who in his own regiment most loyally serves and fights. Your own congregation is your regiment in battling for the cause of truth. One kind of work that you can all do, the effect of which will be greater than you can tell, is to be faithfully at your post, in your place, whenever possible, at public worship and the prayer meeting. No one but a minister can know how much it helps your pastor. Some grand helpers I have known, who perhaps never opened their mouths to speak or pray in public, but were always in church and prayer meeting, setting an example to others and helping their pastor more than they knew.

Drs. Briggs and Smith. Rather a curious coincidence, that two learned professors in two of the leading Presbyterian Theological Colleges of the United States should be on trial before their respective Presbyteries about the same time for false teaching; Dr. Briggs of Union Theological Seminary, New York, and Dr. Smith of Lane Theological Seminary, Cincinnati. The charges against both were very similar; in the latter case the charges were sustained by a small majority, and in the former they were not sustained, and the majority was about equally small. Both cases will likely be appealed to their General Assembly. Their teachings have been represented as not affecting any vital truth, but this is not the case. Questions such as the supreme authority of scripture are, vital questions. If we have not a Bible on which we can implicitly rely, who is to decide how much, or what part of it, can be accepted and trusted; who shall say that any part of it is trustworthy, that God has revealed his will to men in any way; and where is our hope. These are great, good, men, but they are not the product of their own teaching. In so far as such teaching brings forth its legitimate fruits, it is an evil thing for the Church, for society, for missions, for the redemption of the world.

Sabbath Days. There is no greater sham than the pretence made by those who seek to break down the barriers of the Sabbath, that they are doing it in the interest of the toiling masses. This is one great plea of those who are trying to force the Chicago World's Fair open on the Lord's Day. The Sabbath is more in the interest of the laborer than of any other. So long as the law prevents Sabbath labor, so long the weary worker may have one day in seven, to worship if he wishes, and in any case to rest. Where the Sabbath law is abolished, on the plea that places of amusement and recreation must be kept open to allow the laboring man to enjoy them, then some are compelled to work, to provide the recreation, the law being removed there is nothing to prevent any master forcing his men to labor. That power is in many cases used, and men have to work or lose their places, and the result, in lands where the laborer is not protected by a Sabbath law, is that his life becomes a ceaseless round of toil, with no resting places by the way, and in the end, the worlds wage being spread over seven days instead of six, become so much the thinner, and seven days work gets but six days pay. In some lands men are feeling their bondage and seeking deliverance.

"In 1886 a thousand carpenters of Berlin petitioned for protection against Sunday work. At a socialistic congress held in Belgium in 1886, one of the chief demands was for Sunday rest. In Holland workmen are making a desperate effort to be freed from Sunday work. British workmen in 1886, as before, protested against the Sunday opening of museums and saloons. In La Crosse, not long since, the Norwegians formed a Law and Order League to enforce the Sunday laws. they had lost their Sabbath rest and gained nothing in return."

Because of his Impotunity.

In the faith, or rather the hope, that there is sufficient of the Divine in the human, to warrant the application of Christ's parable on perseverance in prayer, the RECORD continues its petition to Home Mission Committees of Assembly, of Synods, and of Presbyteries; and to missionaries in the Home Mission field, to aid it in bringing and keeping our Home Mission Work before the Church. There are some scattered mission fields in the older provinces, from these there should be facts. More especially is there the great Home Mission field of the Church, the North West, with its fast filling settlements, its villages and towns spring up almost as if by magic, its vast mining regions rapidly developing, its open and opening doors. The Church wants to know what is doing and what is to do, in this great field. The RECORD is the only medium through which practically the whole Church can be reached. The Church established it for that purpose, and in proportion as that medium is used will be the response